

BACK TO PRABHUPADA

The magazine of the real Hare Krishna movement

Issue 8, Summer 2005

"Defeating tyranny in the realm of thought"

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GBC's many versions of truth revealed

Also in this issue:

*Temple bannings: Hindu
Council UK lends official
support to IRM*

*'Violent love'— the
new mantra*

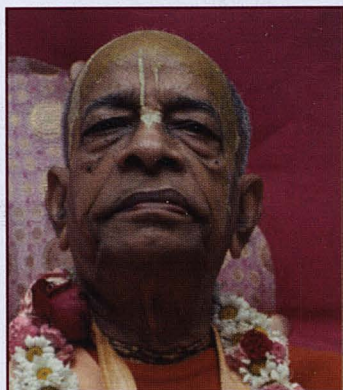
*ISKCON's Master
of Evasion*

*The great
Guru gamble*



Iskcon Revival Movement

Srila Prabhupada tells us how to truly glorify him



BACK TO PRABHUPADA

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Welcome to the 8th issue of *Back To Prabhupada* (BTP), in which we once again present shocking evidence of the GBC's great Guru hoax, via their own words. The article on "*Many versions of the truth*" is particularly revealing, in that it shows that the GBC and their Gurus are themselves completely confused about what it is they are supposed to believe in. Ditto with the article "*The great Guru gamble*", which shows that the Gurus do not even have faith in each other. Yet we are merely expected to believe whatever they tell us and have faith in their elected Gurus, even though they themselves do not wholeheartedly accept either their own position papers or each other.

This brings us nicely on to another point, which is that we are often asked why there are relatively few letters of complaint in BTP from those who support the ISKCON Guru system. The answer of course is simple if one carefully analyses what we have presented, for the vast majority of our information merely comes from the GBC and their own Gurus, with most of the remainder of the magazine simply being quotes from Srila Prabhupada. Given such a situation, at best one can only "shoot the messenger". Rather, supporters of the Guru hoax would actually need to blame the GBC for making so much material available to us! Minus verbatim statements from the GBC and their supporters, and Srila Prabhupada, our words are then usually limited to simply pointing out the obvious! Hence we have continually asked our detractors to point out one word which we have printed that is incorrect. We are still waiting. Any resulting criticism is then reduced to vague intangibles such as the magazine being "offensive", as one is unable to point to the actual WORDS used by us which are untrue. Once actual evidence

is requested to show where what we wrote was supposedly "offensive" etc, the complainant is usually not heard from again, since further examination reveals that the supposedly "offensive" words we printed usually came from a GBC Guru or similar!

I also need to alert you to an exciting development which will benefit all our readers. Before the next issue, BTP 9, is published, you will all receive a special stand-alone issue of BTP. This will contain a distillation of the best articles presented in all BTP issues thus far, thus it will be like a 'crème-de-la-crème' version of BTP!

We have had to do this for two reasons:

- A continual demand for a full set of back issues from readers, though we have virtually run out of stock.
- A need for a truly introductory, but complete, edition of BTP for someone who may be coming in touch with this subject for the first time, and wants to understand as much as possible in one shot, without needing to read all the back issues.

We are printing tens of thousands of this special issue for mass distribution, and I am sure upon seeing this special supplement, our readers will want to request many copies for their own distribution. The launch of this special issue also heralds the beginning of a new program of printing a whole series of supplements to the regular BTP magazine, which will target specific topics and issues.

In the last editorial it was explained why BTP concentrates only on the subject of showing why those who stand between us and Srila Prabhupada as his substitutes are unnecessary and unauthorized; that it is more important to do this rather than convince everyone of Srila

Prabhupada's greatness, since the GBC themselves rely on this very greatness of Srila Prabhupada as part of their "bait-and-switch" tactic. In support of this point, Srila Prabhupada states the following:

Hamsaduta: *It would make a good article, what you've just spoken.*

Srila Prabhupada: *So write.*

Harikesa: *You so completely destroy the opposition, it's very hard to say anything more.*

Srila Prabhupada: *Yes. That you have to prove. You can eulogize your Guru Maharaja, but you have to learn it and face the public and be strong to defend yourself. That is success. Not by praising your Guru Maharaja. You'll praise your Guru Maharaja. That is not very difficult. But be victorious to the opposing elements. Then you will praise your Guru Maharaja nicely. At home, you can praise your Guru Maharaja, and Guru Maharaja be satisfied, "Oh, my disciples are praising me." That is not very.... That is good. Respectful. That is the qualification. But you have to fight. Then your Guru Maharaja will be glorified.*

(Room Conversation,
December 26th, 1975)

Srila Prabhupada makes it very clear that what is required is to "defend", "fight" and be "victorious", and not to simply "praise" him. Thus taking the cue from Srila Prabhupada, BTP's success should be measured, according to Srila Prabhupada, in terms of how much it is fighting and emerging victorious against those elements who oppose Srila Prabhupada's position as the real and only bona fide Guru for ISKCON, and not just by how much "praise" it contains. Only then will Srila Prabhupada be truly glorified.

Hare Krishna.

Yours in the service of Srila Prabhupada,

Krishnakant
Editor



Letters to the Editor

"BTP has been instrumental in leading me back to the Lord and has inspired me to read the Bhagavad Gita daily. I first saw this amazing book on a table at my home a month ago."

Satthiyen S/O Nehru, Penang, Malaysia

"Issue 5 is simply great. IRM doing a fantastic job. It has started to silence the critics also. This simply shows that Prabhupada is taking care of all these things and he is always with us. My support to IRM is always there. Kindly root out all those cheaters as soon as possible."

Srinivas Kumar, Bangalore, India

"IRM is simply superb. A great journalistic behaviour (giving "His Holiness" to even hoax gurus). Keep up your good work."

T. Thirumalai, Srirangam, Trichirappalli, India

"It's an eye-opener to anyone who is sincerely and seriously following Srila Prabhupada. It brings you closer to Prabhupada by revealing the truth."

Yudhisthira Krishna Das, Aksaya Patra Foundation, Hubli, Karnataka, India

"Dear Prabhus, All glories to Srila Prabhupada and all glories to His sincere devotees. Some of my friends are very impressed by the information given in BTP. Please need more magazines. Haribol!"

Dhaneshwari Sharma, Jaipur, India

"Please send me all back and future copies of BTP. I will like to open an IRM centre in Thailand."

Srimaya Das, Suratthani, Thailand

Correction to letter in BTP 7 from Dr. D. Taylor, NZ:

On reviewing our files following publication of BTP issue 7, it was noticed that Dr. Taylor's request for information had been transposed with comments about the magazine from someone else.

"For the past 6 months, I have been attending an ISKCON temple and doing sankirtana and Harinam in London. I do not have a guru from ISKCON. Through his books Prabhupada is my guru."

Martin Pearce, London, UK

"I am really interested in this subject. I would like to know the truth and not be in ignorance any more."

Suganya D/O Subramaniam, Perak, Malaysia

"Haribhajan here from Australia. BTP 5 was so awesome! I just couldn't put it down, and read it from cover to cover in like 5 minutes!"

Haribhajan Das, Queensland, Australia

"As a disciple of Srila Prabhupada I am happy to see you trying to correct what is being passed-off as ISKCON, when today's ISKCON is no longer anything more than a sham."

Mahabhagavata Das, Denmark, Western Australia, Australia

"Srila Prabhupada is the founder of ISKCON and no other guru should get any praise or reward. Get rid of the mess if any."

Prafulchandra Patel, Life Member, London, UK

"Thank you very much for the first 5 issues of BTP. Nice work Krishnakant and all who work with you. I am happy to know you clean up that mess. I am sure Krsna is with you."

Amarsa Devi Dasi, Sonnac sur L'Hers, France

"Jai Prabhupada! Thanks for being there."

Hari Madison, Florida, USA

"South African devotees need to be urgently educated about these bogus gurus."

Pranisha Rama, Gauteng, South Africa

"I thank all the devotees who are working night and day for the revival of the movement. I want to know more about IRM, as it reveals the truth about "guru hoax" and tells what really ISKCON means. Let this movement grow more and more as Prabhupada wished."

Dipel Kumar Shah, Bangalore, India

"I got my first copy of your magazine in New York at the Rathayatra festival, and I must say it is food for thought."

Wilbert Charles, Pennsylvania, USA

"I am a devotee of ISKCON Lucknow. If possible please send me some more copies to distribute to all other devotees free of cost, to preach to them. It will be on behalf of you. I am aged 55 years old and determined to pass my future life in Hare Krishna Hare Rama mantra."

S R Palit, Lucknow, India

"You are doing a great work. Unfortunately some people have terribly misguided others. What any disciple could boast of regarding ISKCON movement was its authenticity which appears to be lost. By reviving it you will be making everyone FORTUNATE. No one else than Prabhupada can be a guru. PRABHUPADA will live for ever. HIS ISKCON will live for ever."

Vivek Baraskar, Bangalore, India

"I have been disillusioned with Iskcon for many years now, so it is heartening to know that there are those out there who are dedicated to reclaiming Srila Prabhupada's movement and conveying his true message to all. Long may you continue and have optimal success, Srila Prabhupada ki jai."

Jayne Davey, Scarborough, UK

"I read issue #5 of BTP and I liked it very much, so I am interested in knowing more about the Guru issue and also if I can contribute to this mission."

B.A. Lohit, Bangalore, India

"You're doing a great service for Srila Prabhupada. Please continue."

Gaura Das, Novembre Laroque d'Olives, France

"The journal BTP is indispensable for all Hare Krsna devotees for the strong reason of finding bona fide acarya and surrendering to him, without which it is not possible to please the supreme Lord. It clears our misunderstanding that all Krsna devotees in saffron are pure and genuine. By the way, please reply for the following. What will happen to those innocent Krsna devotees who are initiated by gurus who are not bonafide?"

Rajesh Chakravarthy, Bangalore, India

"Thank you, thank you, thank you. All glories to Srila Prabhupada!"

Michiel van der Boom, TM Wormer, Holland

"Can you please send me as many copies of BTP and The Final Order as you can, a nice amount so I can distribute them to the LA devotees? I am always engaged in dialog with devotees on the subject of initiation so as we all know SRILA PRABHUPADA is the only diksha guru for Iskcon. So I must do my part and keep preaching. Thank you."

Nimai Kesten, Los Angeles, USA

"I pray to Lord Krsna to make your effort a grand success."

M. Paramesh, Chennai, India

"I've got a Back to Prabhupada magazine and it's great (it gives me new inspiration about the movement). So I hope that you will send more because I want Prabhupada and his movement to be how it should be, and I sure don't want all those rascals to pollute it!"

Yes we must fight against maya and protect her victims by giving Srila Prabhupada's mercy.

I think so.

Haribol, jaya Prabhupada."

Claus Sam, Gent, Belgium

"Thanks for doing such useful work for the glory of Srila Prabhupada and the future of ISKCON."

Rakshana Das, Honolulu, Hawaii

"I am "Father Paisios" in the process of leaving the Orthodox Priesthood (I can no longer preach the Christian theology of the soul and teaching against reincarnation...etc.). I was initiated many years ago... I am chanting and studying and enlivened by your service. Hare Krishna!"

James Ross, Pennsylvania, USA

"All my due regards to all of the prabhus who are doing this fabulous task bringing Srila Prabhupada in the forefront of ISKCON back again. I am FOLK student of ISKCON Bangalore."

Amiy Kumar Vats, Bangalore, India

Letters to the Editor *(continued from page 3)*

"Thank you for your service and continued effort to reinstate Srila Prabhupada's movement to its former glory!"

Vaisnavananda Das, Georgia, USA

"This book is really enlightening about the fundamental concept of spiritual life. That is to know who is our real guru. The one and only one who can take us back to Godhead."

Krishna Prasad, Bangalore, India

"Nice work!"

J. Daniel, Herts, UK

"Being a wellwisher of ISKCON, I would like to know more details. Truth is triumph."

R. Lakshminarasimha, Chennai, Tamil Nadu, India

"Committed and investigative articles! Keep it up. Truth will always prevail. Kindly send me 4 previous issues too!"

Catur Buja Das, Bangalore, India

"I am new to Krishna Consciousness. Would like to know how the 'gurus' have deviated from Srila Prabhupada's teachings."

Ms. Selva Kumari, Port Dickson, Malaysia

"I fully support this noble mission of IRM - 'Truth will finally prevail'. Self-appointed imposter gurus are a menace to society."

G.P. Doraisamy, Pulau Pinang, Malaysia

"Firstly, I thank you for the remarkable work that is very much pleasing to Srila Prabhupada. I am a poor disciple of SP so this work is good. It is the duty of a disciple to serve God's representative but not to misuse the opportunity. We are proud to back you in your work."

T.S. Rajashekar, Bangalore, India

"Thank you for your extraordinary but important work for all the devotees; even for those who do not appreciate your service...someday they will realize. Truthfulness is hard to live when the fear of making offenses is misused to keep the sheeps calm. Some of the points I don't understand because this is absolute high level English for me in your BTP magazine"

Jürgen Rutters, Aachen, Germany

"You are doing wonderful work.

So please continue in this service of Srila Prabhupada."

Fakkiresh M. Hadapad, Hubli, India

"Fantastic work!"

Raghupati Das, Singapore

IRM picking up around the globe makes good sense. The power of truth will always win.

Pradeep Desai, Bangalore, India

"Hare Krsna, As a former devotee of Iskcon ('blooped' is the word we used to use) I want you to know that I find your magazine interesting if somewhat confusing. Not that your presentation is confusing, just all the goings-on in Iskcon. Sometimes it's hard to know what is bona-fide and what isn't. I want you to know that I appreciate your sincerity. There is little question in my mind that you are trying to serve Srila Prabhupada and I feel you are doing a great service by confronting the GBC with these questions. Let's bring it all out into the light of day and humbly accept the truth.

"I offer you my obeisances. All glories to Srila Prabhupada!"

Daniel Swanson, Tulsa, USA

"You are doing a good job and please keep up the good work of Srila Prabhupada."

Prem's Electrical Store, Georgetown, Guyana

"This is an eye-opener for everyone and I would love to read more and more issues. Please keep them sending."

S. Subramanya, Bangalore, India

"Wow, it's a really good one! I got 3 copies of Issue 6 and that's nice, because now I can distribute 2 copies to others. This Magazine could not be better. I spent the whole of last evening by reading. I even took one with me to work."

Maha-Bala Das, Helsinki, Finland

"I hope to meet this wonderful team. I pray more and more lost and confused souls are saved for a start by reading this just so wonderful magazine."

Renuga R, Klang, West Malaysia

"You, at IRM, are really doing a

good job. Hare Krsna!"

Kamal Lohia, Hararyana, India

"BTP is not a transcendental magazine. It is political. In a nutshell, it is about devotees who have fallen down, and I am not sure they will rise up again to the transcendental platform. So to criticize or condemn them is not correct. Srila Prabhupada would never do this sort of thing that you are doing in your magazine. All these things could have been sorted in private and not publicly. It is doing more harm than good. You should teach people about the absolute truth instead of what you are now filling their heads with. May Krsna forgive you and guide you aright. Haribol."

Priya

Editor replies: Thank you for your comments. Politics, in the sense that you have used the word "political" means: "Intrigue or manoeuvring within a political unit or group in order to gain control or power". I would be interested to hear how you think BTP's presentation of truth and facts is "political", given that the intrigue and manoeuvring has all been on the part of the GBC, and has been well documented in BTP.

As far as your comment that BTP is not a transcendental magazine, please note that transcendental knowledge must be understood side-by-side with that which is opposed to the truth, as described in *Sri Isopanisad*:

"Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality."

(*Sri Isopanisad*, Mantra 11)

The aim of BTP is to help people distinguish the nescience from the truth, the false Gurus from the bona fide Guru (Srila Prabhupada). Otherwise, people will continue to be cheated in spiritual life. Srila Prabhupada many times stated that cheating Gurus must be ex-

posed for the benefit of the general populace:

"I am very glad that you are challenging all of these so-called swamis and gurus. My Guru Maharaja appreciated devotees who boldly present our Vaisnava philosophy. We must take advantage of every opportunity to defeat these rascals and drive them away, so please continue this strong attitude."

(Srila Prabhupada Letter, 30/11/71)

Please note how Srila Prabhupada refers to so-called SWAMIS and GURUS who must be "defeated". We are not pointing out the weaknesses of ordinary devotees, but rather the cheating programme being conducted by those who claim they are as-good-as-God Guru successors to Srila Prabhupada and are consequently cheating the ordinary devotees - there is a huge difference.

With regard to sorting this issue out "in private" - after 28 years of intimidation, oppression, suppression, expulsion, lies and violence against Srila Prabhupada's devotees, we feel that the wider public deserves the truth. So, apparently, does one of the GBC's own appointed Gurus:

"As the GBC cannot be expected to take needed action to stop deviations before they become disasters, it seems the only recourse for responsible members of ISKCON is to take the matter to gutter level, i.e. the internet. Painful and undignified as such public laundry-washing may be, it might at least create an awareness of deviations and warn devotees not to get sidelined into weird cults going on in the name of ISKCON."

(Bhakti Vikash Swami, 23/03/03, PAMHO Text: 7160561)

Quite a lot of people in our Letters pages seem to agree. Hare Krishna and best wishes.

The many varieties of deviation

The reasons why Srila Prabhupada's disciples have disobeyed him and instead created a bogus Guru system vary from individual to individual, but the basic motives are similar: position, control, followers, honour, distinction etc. Unfortunately, if these desires remain, then even if one rejects the bogus Guru system in ISKCON, one will simply replace it with another deviation, which still allows these desires for distinction, honour etc to be satisfied. Thus we are seeing many attempts to "reform" or replace the ISKCON Guru with other solutions, usually by persons who themselves could not "make it" in the current Guru system, or who want to become independent of GBC and Guru control, which fall short of the real solution – the original ISKCON, as left us by Srila Prabhupada in 1977: an international society of devotees working together coast to coast, governed by a bona-fide GBC, following the initiation system exactly as left by Srila Prabhupada in 1977 via the July 9th directive. We outline here these many varieties of deviation:

1) We need ANOTHER Srila Prabhupada:

This takes two forms:

- a) Look for an elderly Indian who will not fall down:

We have seen a mass exodus from ISKCON motivated by its crumbling and failing Guru system, to the relatively "safe" (in terms of fall-down) elderly Indian Swamis; HH Narayana Maharaja of the Gaudiya Matha being the most prominent.

- b) Wait for the self-effulgent *acarya*:

Those who do not like the current Gurus, basically use the *ritvik* system as an excuse to reject the current Gurus, with Srila Prabhupada being merely a convenient "stop-gap" while they wait for the "real" Guru to emerge – which of course could very well be one of the same people who are following this philosophy! This is also known as "soft" or temporary *ritvik*.

2) Srila Prabhupada is ALMOST the Guru:

In this variation, Srila Prabhupada is again used to reject the current Gurus, but the back door is still kept open for the followers of this system to maybe also become some sort of Gurus one day. This takes many forms such as:

- a) Srila Prabhupada is the MAIN Guru: But we still need "pancaratika" Gurus/officiating *acaryas* who would still have "disciples", even though Srila Prabhupada

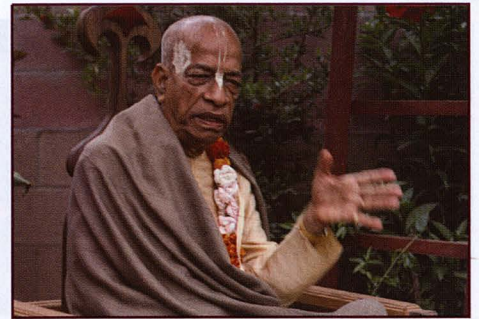
is the MAIN object of worship.

- b) Srila Prabhupada is the PROMINENT Guru: But the current gurus can also remain side-by-side, and the disciples will effectively have two Gurus – Srila Prabhupada as Major Guru, and the current Gurus as Minor Guru. Arguing that we must have 2 *diksa* Gurus – one who gives the transcendental knowledge, and another who gives the "formal *diksa*", or that we must follow the Ramanuja *sampradaya* system of one "*acarya*-Guru" for everyone along with "individual-Gurus", also fall under this category.

3) Set up your own *matha*/society:

Appearing to come closer to the real solution is the variation which correctly accepts that Srila Prabhupada is the only Guru for all time in ISKCON, and then uses that to reject all authority, and set up one's own *matha*/temple/society, completely independent of anyone's else control. This allows one or a small number of connected individuals to seize control of devotees and assets and assume absolute power for themselves. Also, but not always, another feature of this system is that the 'GBC/Ritvik/Temple President' are usually collapsed into one single person or group of persons controlled by one person, who will then act as a self-appointed "*ritvik acarya*" to dispense "*ritvik* initiations" like confetti to anyone and everyone. This allows the "*ritvik-acarya*" to promote himself as the "giver of initiation" (rather like the bogus Gurus do), and hence take on some status vis-à-vis those seeking initiation "from Srila Prabhupada". Eventually however, by its very nature, this system merely spawns another Gaudiya Matha scenario, when others realize that if anyone can set themselves up with a *matha*/temple and offer initiation, then even they can do so, and eventually you result in a series of many individual *mathas* all competing with each other to offer the gift of being initiated as Srila Prabhupada's disciple.

Another variation is to simply use the problems in ISKCON as an excuse to say we must reject ISKCON in toto and form our own new society, just like Srila Prabhupada did with the Gaudiya Matha. It is pointed out that Srila Prabhupada did not try and preach to the Gaudiya Matha, but just formed his own new society called ISKCON. This analogy however fails due to one big difference – Srila Prabhupada is the *Acarya*, and therefore can set up his own society, as *acaryas* do – but we



Srila Prabhupada: Guru for ISKCON's lifetime

are not *acaryas*, only disciples, and therefore must simply try and work under the parameters given by Srila Prabhupada.

4) Only my issue matters:

Another variation is to accept that ISKCON's Guru system is completely bogus, but the solution is to not to re-build the real ISKCON with Srila Prabhupada as the Guru. Rather this issue is considered "less important" compared to whatever individual "issue" is being pushed at the time – such as "cow-protection", "poison issue", "women's issue", "*varnasrama*" etc. Usually there can be as many "answers" and "solutions" all portending to offer the "REAL" fix as there are individuals. However, beginning with the solution that Srila Prabhupada is alone the real Guru for all of humanity for the next many thousands of years has to be the foundation required before anything else can be resolved. Only once this foundation is in place, can we even begin to fix individual symptoms of this root disease of disobedience to Srila Prabhupada.

Due to all the many different varieties of half-baked and incomplete alternatives to ISKCON's false Guru system listed above, we have many fractured camps, all claiming to offer an alternative to ISKCON. However replacing the current ISKCON with another deviation in the form of a "*ritvik*" Gaudiya Matha, with dozens of little societies each with their own self-appointed *acaryas*/leaders, is not the answer – for two wrongs never make a right.

The actual solution:

Give Srila Prabhupada back the ISKCON he bequeathed us in 1977, with the same standards, systems and structure in place, for initiation and everything else, with no shortcuts and half-measures, due to a desire to get some short-term benefit in our own lifetimes as quickly as possible. Rather, our mission is to create a real bona fide functioning ISKCON, which was Srila Prabhupada's mission, which will benefit future generations for thousands of years.

Quotes, Notes and News

"Violent Love"

In BTP 5 we reported on BTP distribution which took place at Rathayatra festivals in the UK in 2004. We reported how our distributors were attacked and beaten up by thugs instigated by the festival organisers. Now amazingly, in an account given of these events in an ISKCON endorsed publication*, *Vaisnava Connection*, written by its publisher and one of the festival organisers for the UK Rathayatras, Antardwip Das, the violence we reported in BTP has been admitted! He reproduces in full our report of the violence from BTP 5, and then makes no attempt to claim that our account was in anyway inaccurate, but rather comments on the violence in our report by saying:

"The devotees who take action against the ritviks in all three Rathayatras are generally our younger members. [...] The blows the ritviks get are given out of love for Srila Prabhupada. They are not violence."

(Antardwip Das, publisher, *Vaisnava Connection*, Vol. 8, Issue 2, March/April 2005)

What is shocking about this admission is that at the same time Antardwip also states:

"They (ritviks) have a right to attend Rathayatras and they have a right to pass out their Back to Prabhupada magazines there – and they exercise this right."

(Antardwip Das, publisher, *Vaisnava Connection*, Vol. 8, Issue 2, March/April 2005)

So Antardwip is claiming in the same breath, that though we do have a right to pass out BTPs at Rathayatra festivals, we can also be attacked with blows, since these blows are expressions of "love", not violence! It is this type of crazy, warped thinking, given by ISKCON organisers like Antardwip, where violence is actually considered an expression of love, that has contributed to ISKCON today rightly being perceived as a violent cult. Has Antardwip learned nothing from the excesses of ISKCON's past, where dissenters were even murdered, all in the name of giving "love" on behalf of Srila Prabhupada?

Antardwip then has some of those involved in the attack on the BTP distributors at the Birmingham Rathayatra give their personal accounts of what happened:

"I do not condone the actions of the devotees against the Ritviks, because I feel violence should never be used and should not be tolerated."

(Shyam Deb, *Vaisnava Connection*, Vol. 8, Issue 2, March/April 2005)

Obviously the fact that the above person feels compelled to say that he does not condone the actions of the ISKCON devotees against the ritviks, is itself telling. If what they did was completely above board, why couldn't it be condoned? Also, having told us that he does not condone the violence against the ritviks, in another account given in the same magazine by one of his colleagues, we are told that HE was one of those perpetrating the violence!

"On turning left, I saw Shyam beating the Ritvik brahmachari, so I handled Shyam off and told him to stand in the corner."

(Janardan/Jo, *Vaisnava Connection*, Vol. 8, Issue 2, March/April 2005)

Here, Janardan states he had to actually save the BTP distributor from getting beaten up by Shyam, who had just told us he does not condone violence against ritviks!

Janardan also reports how many persons chased the 2 lone BTP distributors into a SHOPPING MALL:

"Then in the shopping mall, more devotees particularly the youth group gathered to move them on. I saw everyone running into the mall and Krupesh & I went to investigate."

(Janardan/Jo, *Vaisnava Connection*, Vol. 8, Issue 2, March/April 2005)

Now in BTP 5 we reported how, after getting beaten up at the festival site which was a public park, for safety our 2 distributors retreated to a shopping mall where they thought they would be safe. The fact that it is admitted that many people then went looking for them in the shopping mall proves that they were intent on beating our 2 devotees up. Otherwise what business did they have leaving the Rathayatra festival site in the park, and going in their hordes looking for our 2 devotees in a shopping mall?

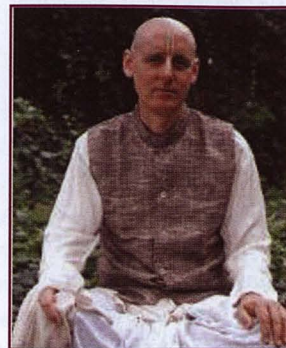
"Vaisnava Connection" – an apt title since it promotes "connecting" to Vaisnavas you disagree with through violent "blows" given out of "love".

*Antardwip Das is listed as the official Festival Co-ordinator, ISKCON UK Leicester Rathayatra 2004: <http://www.iskcon.org.uk/leicester/rathayatra/contacts.html> (viewed 9 June, 2005)

The official ISKCON web-site, <http://www.iskcon.org.uk/links/> advertises *Vaisnava Connection* as an "Excellent magazine edited by Antardwip Dasa", and provides a link to it (viewed 9 June, 2005)

In addition, Dipika.org, an ISKCON approved web-site run by an ISKCON approved Guru, Umapati Swami, also carried an advertisement for "*Vaisnava Connection*", stating it is a magazine for the ISKCON UK community.

ISKCON Guru glorifies BTP and its editor



Sankarsana Dasa, GBC voted-in-Guru

It seems as if even the ISKCON Gurus can't help but praise BTP and its editor, as the quotes from one ISKCON Guru below reveal:

"One very effective propaganda technique that [BTP] employs is to give the example of one ISKCON guru after another who went astray. I have to admit I share the same disgusted feelings that Krishna Kant has in this regard. I can also laugh and cry with him about gurus flying on broomsticks, etc."

(Sankarsana Das, GBC voted-in Guru, 10 February 2004)

"It's especially nice that Krishna Kant has agreed to join our discussion. He is no doubt one of the most powerful spiritual leaders on the planet today. His direct participation will certainly make our discussion far more fruitful. Krishna Kant and I have had such a long-standing correspondence relationship that he has become for me just like an old friend. I have no doubt learned a lot about proper Vaisnava dealings through my association with him, and I feel that I can continue to grow as a Vaisnava through my association with him. Even though he and I stand on two sides of an issue we stand united in our desire to serve and please Srila Prabhupada. This is why in spite of our differences I consider his association to be a great blessing. If he and I were physically in the same room right now I would give him a warm hug."

(Sankarsana Das, GBC voted-in Guru, 27 January 2004)

"Krishna Kant is powerful leader, there is no doubt. Because he is chanting Hare Krishna I also accept that he is spiritual. He did correct me on a point of etiquette, and I accepted his correction. I still consider the association of anyone who is trying to serve Srila Prabhupada as a blessing even if I disagree with them. How many people on this planet are willing to dedicate their lives to Srila Prabhupada?"

(Sankarsana Das, GBC voted-in Guru, 1 February 2005)

How can there be many different versions of the truth?

Decide for yourselves what really happened, because the GBC and ISKCON leaders can't!

WHEN were the Guru hoaxers authorised to become Gurus?

1) May 28th, 1977

"The present paper will show that on May 28th, 1977, Srila Prabhupada ordered his disciples to become initiating spiritual masters."

(*Disciple of My Disciple*, p2, Badrinarayana Das, Umapati Swami et al., 1997)

2) July 7th, 1977

"On July 7th. Prabhupada gave the list of those he "chose". The process was already clear. First on his behalf, then regular guru."

(*Continuing the Parampara*, Sivarama Swami, p20, 1994)

3) July 8th, 1977

"The appointment of July 8th - which is the only appointment on record - is the appointment of ritviks...Most devotees who have studied this transcribed conversation agree that it is reasonable to conclude that Prabhupada expected those who officiated as ritviks in his presence would continue after his disappearance as diksa-gurus under his order."

(*'Under My Order': Reflections on the Guru in ISKCON*, Ravindra Svarupa Das, 1985)

4) July 9th, 1977

"Thus the July 9 letter was not, as falsely claimed by the author, a "final order," a "policy statement on how he wanted initiations to run within ISKCON," but merely an interim order which got the named persons functioning as gurus even in his own presence yet while still observing the etiquette."

(*Prabhupada's Order*, Appendix 3, GBC 1998)

HOW were the Guru hoaxers authorised to become Gurus?

1) By Srila Prabhupada directly

"Here Prabhupada says to the entire leadership of the Krishna consciousness movement (the GBC, sannyasis, and presidents gathered at Mayapur) that he expects them to become acaryas (gurus) who will initiate their own disciples...So it is abundantly clear that Prabhupada is speaking throughout the April 6, 1975 lecture of acaryas who will initiate disciples"

(Drutakrama Das, *The Phantom Order*, 1998)

"The day Srila Prabhupada gave sannyasa to Bhakti Caru Swami, he told him, 'Now that you are a sannyasi, you can give initiation. But as long as the spiritual master is alive one doesn't give initiation. That is the etiquette.'"

(*Gurus and Initiations in ISKCON*, GBC, 1995)

2) By the GBC

"Srila Prabhupada wanted the GBC to decide who would initiate" (Bhakti Caru Swami Letter, 24 September 1993, New Mayapur, France)

"Your diksa guru is giving you diksa because the institution of ISKCON decided that he should give diksa."

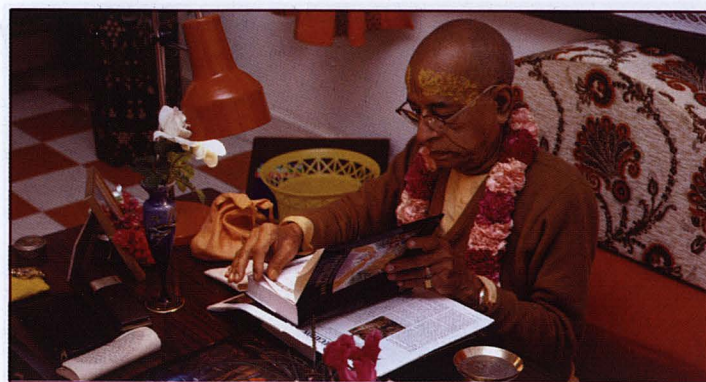
(Bhakti Caru Swami, Text PAMH06829041, Monday 19 May 2003)

WHO was authorised to be Guru?

1) 11 devotees authorised to be Guru

"Srila Prabhupada named eleven devotees to give diksa" [as initiating gurus]

(Sivarama Swami, *Siksa outside ISKCON?*, p.28, Lal Publishing, 2002)



One truth: one Diksa Guru for ISKCON, Srila Prabhupada

2) No one authorised to be Guru

"Srila Prabhupada did not want to name anyone as his successor or successors"

(Bhakti Caru Swami Letter, 24 September 1993, New Mayapur, France)

Was Guru authorisation clear?

1) It was very clear

"Srila Prabhupada made it quite clear that they would initiate after his disappearance"

(Bhakti Caru Swami Letter, 24 September 1993, New Mayapur, France)

"But there never has been any doubt that Srila Prabhupada clearly ordered his followers to carry on the parampara as regular gurus." (Ritvik Catechism: Questions and Answers on Ritvik, GBC, 1998)

2) It was very unclear

"Srila Prabhupada's statements in this issue appear to be somewhat vague, which is very unusual for Srila Prabhupada"

(Bhakti Caru Swami Letter, 24 September 1993, New Mayapur, France)

"I must also admit that Srila Prabhupada did not say anything very clearly about how the initiation system in ISKCON should be after his disappearance from this planet."

(Bhakti Caru Swami, Day 3, LA Seminar, 'Questions and Answers', Published on June 11, 2000)

Thus ISKCON has not been able to give one clear answer for when, how or who was authorised to be Guru. Neither are they even clear, if the authorisation was clear! In answer to the ques-

tion, "how can there be many versions of the truth?", the answer of course is there can't be. There can only be one version of the truth by definition. And this version has been given consistently in *The Final Order*, as well as repeated here in the pages of BTP; and here it is:

"Srila Prabhupada alone shall be the diksa (initiating) Guru for as long as ISKCON exists. This is supported both by his last written directive on the subject of initiations issued to all ISKCON GBCs and Temple Presidents, and also by his Last Will and Testament."

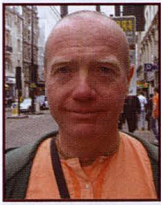
Simple. One Fact. One Truth. One Guru. One united and glorious ISKCON.

The very fact that the Guru hoaxers have had to concoct many contradictory and different stories to support their Guru system is one of the strongest evidences that we are dealing with a hoax. Just as with any complex and lengthy crime or hoax, the criminals usually struggle to get their 'story straight' between them, and due to the propensity of the conditioned soul to make mistakes, discrepancies in the story of the hoax will naturally occur as the hoax is perpetrated.

If Srila Prabhupada really had authorised diksa Gurus to replace him in ISKCON, why can't the GBC simply state, with one voice, for all time, when, how and who was authorised? Why haven't they been able to state it for almost 30 years now?

Simple, because no such Gurus were ever authorised!

Never-ending *sankirtana* – Coming back to Srila



By
**Madhusudana
Das**
New York and
London

I was born in Glasgow, Scotland in the post-war baby boom. I was unable to attend school on a regular basis, due to chronic asthma and therefore was sometimes bed-ridden 6 months of the year. This situation gave me an opportunity to read the Bible and other books about saints and God. I thus developed a love for God, such that by the age of 12 years, I was convinced that the goal of life was to serve God. I received the religious education prize at my school and entered a seminary to train to be a Catholic priest.

Unfortunately, I was unprepared for the shock awaiting me. Rather than increase my love and devotion to God which had been carefully nurtured in my earlier years, I turned into a non-believer due to the almost incredible situation I found myself in at the seminary. Until this stage of my life I was blissfully unaware of sex life, but I received a rude awakening at the seminary in the form of the sex lives of other students. A high percentage of them were lusty and some were quite open in their homosexual affairs with other students. There were also rumours about such relationships between the priests and students.

According to my temple authorities, accepting a “living Guru” was essential. Who to accept was the problem! The only person who inspired me was Srila Prabhupada but he was no longer available, or so I was told

Consequently, I left hopelessly disappointed.

As a teenager, I soon became convinced that the goal of life was to be intoxicated and endeavoured to achieve being in such a state constantly. Occasionally I would take off anywhere, just to get away from the drug habit. This brought me to Greece and the island of Crete, living in a cave like many other hippies did in the 1980s. I used to hibernate for weeks in my cave in a semi-conscious stupor, just enjoying being alive and listening to the sounds of nature. One dark night I became aware of an illumination making visibility unusually clear. I concluded that this light was coming from the moon which was full and just above the sea's horizon. As I looked more intently at the moon, its radiance grew to such an extent that I was no longer perceiving it as the moon. Something mystical seemed to be taking place, for from the dazzling effulgence I could discern a form, a person, the most attractive being imaginable. “Jesus, I thought, is that YOU!?”

I began to question my perception, maybe I was finally, after all these years of drug abuse, going mad! I raised my arms to reach out in supplication to this being; he noted this by turning his back on me. I felt a tremendous shock at this rebuff and the ‘darshan’ ended. With the sunrise, I returned to my cave absorbed in what had happened the previous night. I finally concluded that I was displeasing this most effulgent being, perhaps by the way I was living, but what else can I do, I wondered?

The next day as I was descending to the village to get some supplies, I happened to glance off the footpath to the bottom of a crevice in the rocks. A book was there about 30 feet below. The cover was bleached by the sun, so it had

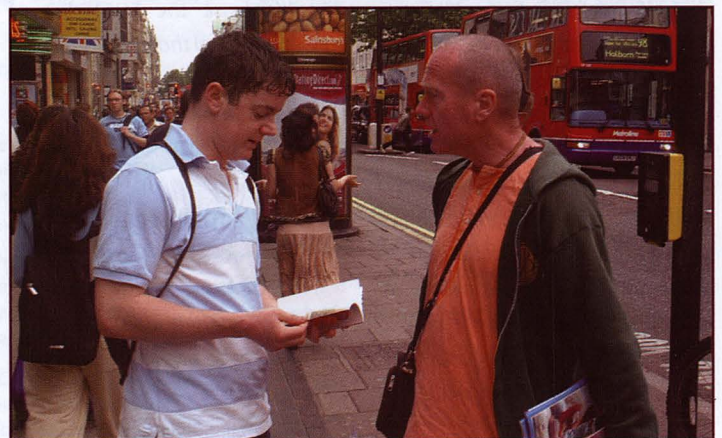
been there a long time: *Bhagavad-Gita As It Is*. I had seen this book before but never actually read it. This time I read it in 3 days, and after finding the *maha-mantra* began chanting. I also found the address of the temple in Athens and decided to visit. By Krishna's arrangement I arrived at the temple just as the Sunday feast program was beginning. I was overjoyed at my experience, and when the devotees told me that they were going to Italy for the Janmastami Festival I decided to follow them there to find out some more. Villa Vrndavana was like Vaikuntha (the spiritual world) during this festival. I had never been so happy in my life. Everything was impressive and the place was buzzing 24/7. Quickly I came up to the standards required thanks to the help and tolerance of the devotees.

I stayed for one year in Italy then decided to leave for England so that I could do *sankirtan* (preaching). It was in England that I began to learn the art of distributing Srila Prabhupada's books. I was happy doing this constantly for many years, until the issue of initiation arose. According to my temple authorities, accepting a “living Guru” was essential. Who to accept was the problem! The only person who inspired me was Srila Prabhupada but he was no longer available, or so I was told. I went to India thinking, “maybe I can find some answer to this

problem there.”

I soon discovered that it was frowned upon to use a Christian name in ISKCON India. As I wanted to stay in India, I began to consider who to approach for initiation. I was living in ISKCON Mumbai Juhu temple and Gopal Krishna Maharaja was one of the Gurus there. I was able to observe him and concluded that he was not a *mahabhagavata* (pure devotee on the highest platform of God-realisation), but he is quite careful and so at least should not fall down into gross sinful behaviour. Also, I could see he had some sincerity to serve Srila Prabhupada, albeit misguided. So I took him as my Guru as a way out of the jam I was in. I did try to believe that he was bona-fide and deserved worship, but it was something I could never find enthusiasm for and used to skip his daily *Guru-pujas* (worship of the Guru). This of course never went unnoticed.

When I was living in Vrindavana, the temple authorities concluded that service on the altar would cure me of my “contamination”. However, this was not to be, I just could not put Gopal Krishna's picture on the altar along with the *parampara* (disciplic succession of authorised Gurus). This led to many exchanges between myself and the temple “pundits”. I soon realised they were not so knowledgeable, but were just going along with the



Madhusudana distributing books on London's Oxford Street

Prabhupada

Guru hoax (as, indeed, was I at the time) just to get along! This was sounding alarm bells in my mind. Ever since I had become involved in ISKCON I had known that there was something wrong, but until I encountered the Guru issue I was unaware as to what the problem actually was. I began to read alternative ISKCON literature more seriously and became more convinced that the ISKCON Guru system was bogus. This all came to a dramatic conclusion one day in Vrindavana when Gopal Krishna called me to his room for questioning. He demanded to know how I had become "contaminated". He said that my questions were disturbing the devotees' minds. Then came his ultimatum, he gave me a choice. Either:

1) "Stop asking questions"

Or

2) "You had better leave ISKCON!"

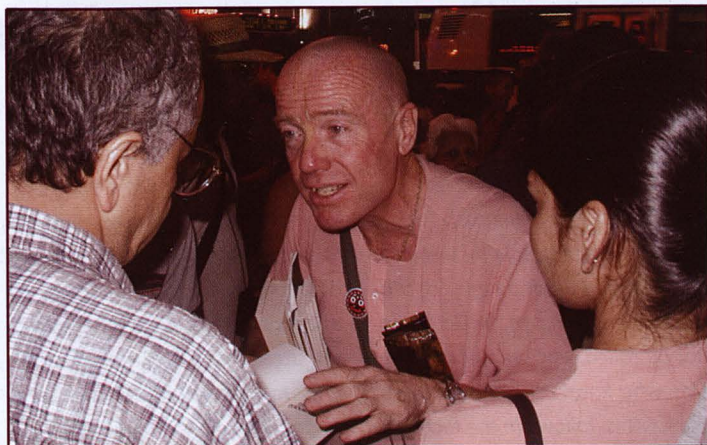
I was shattered, since I was now 100% convinced that something devious was going on in ISKCON regarding the Guru issue. I decided that living in ISKCON as a stooge was not acceptable and decided to return to England, and if the worst happened get a job and at least be at peace within myself.

After living in the temple for seven years it was difficult to adjust to life outside the temple environment. I had no money, no friends and nowhere to live. So it was back to Mum and Dad for a while. While staying with my parents I made contact with some other devotees who were living on the fringes of ISKCON. We used to hold meetings to discuss the situation in ISKCON. However I still never fully understood this issue until *The Final Order* (TFO) was published. Until then, I was confused by what was called the "soft *ritvik*" understanding. This is the belief that Prabhupada wanted *ritviks* (priests) as a temporary

measure until a bona-fide Guru emerges. When I understood from TFO that Srila Prabhupada had, in fact, established himself as the *only diksa* Guru for ISKCON, I helped print and distribute TFO since the identity and acceptance of the bona fide Guru is undoubtedly the most important issue facing any devotee.

Due to the launch of TFO, meetings were held in many places to propagate the conclusions of TFO under the banner of the IRG ("ISKCON Reform Group"), at which TFO's author Krishnakant would give a presentation. One such large-scale IRG meeting was held in Alachua in 1998, which was hugely successful with over 150 devotees attending over two days to listen to Krishnakant answer all objections regarding the Guru issue. (The following year, Krishnakant converted the IRG into the IRM ("ISKCON Revival Movement"), since he saw ISKCON needed more than just reform – it needed reviving back to its former glory; and there were many more people now accepting the TFO, that it was a movement rather than a group which was now emerging behind the TFO). Due to the success of that meeting in Alachua, a small preaching centre was opened there to further spread the conclusions of TFO. I moved to Alachua to assist, but when the opportunity to open a full temple in New York appeared we closed the Alachua house and I moved to New York.

At the New York IRM temple I did full-time book distribution every day for over 4 years, always dressed in *dhori*, *kurta* and *tilaka*. It was such a relief to be able to invite people back to a centre which was not going to foist any unauthorised Guru system on them. While in New York, since I became such a constant presence on the streets, students from the Film School at New York University de-



Madhusudana distributing books in New York's Times Square

cided to do a short documentary about me called "Madhusudana's Mission", which was a question and answer session at the temple about how and why we do *sankirtana*, interspersed with clips of our *Harinam* (chanting) and book distribution in the world famous Times Square. It was even shown on cable TV!

After 4 years in the USA, I returned to the UK to assist the IRM there and I am still living here today. Although I am not living in a temple, I still go out and distribute books every day and this is how I support myself, with any small profit made going to the IRM global printing fund. Indeed, ever since I came into contact with ISKCON in 1986, apart from very brief periods, I have always been on the streets doing book distribution. That has always been my only service. And even though I am now 53, and have been doing book distribution for almost 20 years, I feel more enthusiastic than ever to continue doing it full-time till I die or am physically unable to do so. And I have maintained this program in whatever circumstance I find myself in, whether living in a temple or living on my own outside.

However, due to the current situation, this activity of book distribution can in itself create a problem because when people get a book they tend to go to an ISKCON temple and then get misguided into the hands of a bogus Guru who will lead them away

from Srila Prabhupada. I have found this happen many times, even though the books I distribute do not contain the addresses of the ISKCON temples in the back, simply because currently ISKCON has the largest (though rapidly diminishing) worldwide presence of any Gaudiya Vaisnava organisation. Thus *Back to Prabhupada* magazine was founded 2 years ago by Krishnakant as something which can be distributed to those who already have read a book, so that they do not get misguided. Hence I am now spending more time distributing BTPs to devotees and visitors to ISKCON temples. And every day on *sankirtana* I meet so many people who already know about ISKCON, and are happy to receive a BTP to know the real truth. This activity however, has not been without risk to my person, in that I have been brutally physically assaulted many times by ISKCON "devotees" for distributing BTP magazines. But such violence cannot stop the truth ("the pen is mightier than the sword"), nor my resolve, and BTP continues to grow in leaps and bounds with more and more devotees understanding the real truth about their relationship with Srila Prabhupada, as his direct disciples.

Readers are cordially invited to follow Madhusudana's example by sending us your story of just how you came 'Back to Prabhupada'.

Srila Prabhupada speaks out on the false Guru business

Street-sweeper better than a Guru businessman

"A person who establishes a temple or matha to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a gosvami or acarya. One who knows the conclusion of the sastras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an acarya. The role of an acarya is not to earn his livelihood through the income of the temple. Srila Bhaktisiddhanta Sarasvati Thakura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an acarya or gosvami. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living." (Sri Caitanya-caritamrta, Antya-lila 3.223, purport)

"Instead of becoming a pseudo transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. The prime svārtha-gati, or goal of self-interest, is to reach Visnu. The whole institution of varṇa and āśrama is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Kṛṣṇa consciousness. For self-realization, one can live a controlled life, as prescribed in the sastras, and continue carrying out his

business without attachment, and in that way make progress. A sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living." (Bhagavad-gītā As It Is 3.7, purport)

False spiritual masters may use wealthy persons for comfortable living

"It is also stated that a sannyasi should not be enthusiastic about constructing temples. We can see in the lives of various acaryas in the line of Sri Caitanya Mahāprabhu that they are not very enthusiastic about constructing temples. [...] So a bona fide spiritual master should not personally take any responsibility for constructing temples, but if someone has money and wants to spend it in the service of Kṛṣṇa, an acarya like Rupa Gosvami may utilize the devotee's money to construct a nice, costly temple for the service of the Lord. Unfortunately, it happens that someone who is not fit to become a spiritual master may approach wealthy persons to contribute for temple constructions. If such money is utilized by unqualified spiritual masters for living comfortably in costly temples without actually doing any preaching work, this is not acceptable. In other words, a spiritual master needn't be very enthusiastic for constructing temple buildings simply in the name of so-called

spiritual advancement. Rather, his first and foremost activity should be to preach. In this connection, Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja recommended that a spiritual master print books. If one has money, instead of constructing costly temples, one should spend his money for the publication of authorized books in different languages for propagating the Kṛṣṇa consciousness movement." (Nectar of Devotion, chapter 7)

Guru businessmen and fashion-seeking disciples create a society of the cheaters and the cheated

"Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called visayis (karmis), which indicates that they are very fond of sense gratification. Such visayis sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. [...] One who accepts a visayi disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous visayi. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a smarta-guru. There are many caste gosvamis who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples.

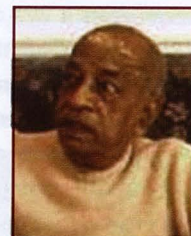
Such a relationship is condemned by Srila Bhaktisiddhanta Sarasvati Thakura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called baulas or prakṛta-sahajiyas. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life."

(Sri Caitanya-caritamrta, Antya-lila, 24.330, purport)

Customer-seeking "Guru" is most dangerous

"He's most dangerous. He's most dangerous. He is opportunist. He's finding out customer, something here... According to the customer he is giving something, as the customers will be pleased. So he is not guru. He's a servant. He wants to serve the so-called disciples so that he may be satisfied and pay him something. He's servant. He's not guru. Guru is the master. You cannot disobey guru. But if you become a servant, you want to please the disciple by flattering him to get his money, then you are not guru, you are servant. Just like a servant pleases the master. He's not guru. He's servant. So our position should be servant, yes, but servant of the Supreme. So guru means heavy. You cannot utilize him for satisfying your whims. That is not guru."

(Srila Prabhupada Conversation, June 28th, 1976)



IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada from our material vision on November 14th 1977, the International Society For Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Srila Prabhupada, the chief of which being his displacement as the sole Diksa Guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Srila Prabhupada gave, beginning with his role as the sole authority and Diksa Guru for ISKCON. The IRM's position is set out in *The Final Order* - see back page for order details.

Myth-busters: The “automatic succession” myth

1) MYTH: “Srila Prabhupada stated that it was a ‘law of disciplic succession’ that after the Guru physically departs, his disciples automatically become successor Gurus.”

BUSTED:

- a) Srila Prabhupada used this phrase, “law of disciplic succession”, once in a private letter in 1975 to a deviant disciple, Tusta Krishna Das, who just two years earlier had left ISKCON to form his own faction with Siddhaswarupa (see Srila Prabhupada’s letter to Madhudvisa Swami, 15/12/73). In this letter to Tusta Krishna, Srila Prabhupada states:

“But as a matter of etiquette it is the custom that during the lifetime of your spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession.”

(Srila Prabhupada Letter to Tusta Krsna, 2/12/75)

However, the GBC themselves no longer accept this “law”, even though they used it for many years as their main piece of evidence for justifying their Guru system, having recently changed their own laws to break this “law”, and allow disciples of Gurus to initiate in their own spiritual master’s presence. Three “grand-disciples” who have thus far been authorized by the GBC to initiate disciples in the presence of their Gurus are:

- Mahavisnu Goswami, a disciple of Sivarama Swami.
- Kadamba Kanana Swami, a disciple of Jayadvaita Swami.
- Candramukha Swami, a disciple of Hridayananda Das Goswami.

And this number will continue to increase, as ambitious disciples are ‘bribed’ with Guruship to stay in ISKCON and not form their own societies. Indeed the GBC were forced to take the ground-breaking step of breaking their own “law”, as detailed in the 2001 GBC resolution below, to deal with rumours that Mahavisnu Goswami had apparently already been secretly initiating disciples in violation of ISKCON’s ‘law’ at that time:

That an *EXCEPTION* has been made in the case of HH Maha Visnu Goswami in regards to the present ISKCON LAW 6.3.2 (which reads as)
“No devotee shall give initiation as long as his own spiritual master is present on the planet. A devotee whose spiritual master is present must take all who approach him for initiation to his own spiritual master (or other approved initiating guru).”

Whereas HH Maha Visnu Goswami is doing dynamic preaching—attracting many to ISKCON and keeping others in ISKCON;

Whereas there are several unique features to the history of HH Maha Visnu Goswami that should be considered;

Whereas HH Maha Visnu Goswami is often asked for initiation by new devotees;

Whereas HH Maha Visnu Goswami is very elderly;

Whereas HH Maha Visnu Goswami has displayed allegiance to Srila Prabhupada’s teachings;

Whereas the subject of disciple’s initiating in the presence of their Guru is an ongoing discussion amongst ISKCON’s leaders;

“It is hereby resolved that an exception to the present ISKCON law regarding disciples initiating in the presence of their guru has been made in the case of HH Maha Visnu Goswami. That HH Maha Visnu Goswami is hereby granted a “no objection” to give initiation to prospective disciples. That all such initiations should follow the standards set by ISKCON law.”

We see, however, that this so-called “exception” to the “law” has now become a general principle – i.e. the “law” has been broken for good – with at least 3 “grand-disciple” Gurus, and more waiting in line.

- b) In the letter to Tusta Krishna, Srila Prabhupada simply states that after his disappearance, it is possible for a disciple to be a *diksa* (initiating) Guru himself. This is merely stating the obvious. If such a possibility did not exist, then a *diksa* Guru could never be succeeded, and there would only ever be one *diksa* Guru eternally. Only if such a possibility of disciples being Gurus existed, could we even have a discussion regarding whether or not Srila Prabhupada actually authorised his disciples to succeed him as *diksa* Gurus for the lifetime of ISKCON. The above quote does not say that all his disciples automatically succeed him or that they are all now being ordered to become *diksa* Gurus as soon as Srila Prabhupada departs. Such an order to the ISKCON society from Srila Prabhupada does not exist. But just before his departure, Srila Prabhupada did order ISKCON to set up *ritviks* only, as per the July 9th directive.

2) MYTH: “But this is the tradition, what has always happened, that as soon as the Guru departs, his disciples succeed him, and therefore in the absence of any clear directive as to what should happen, we should take our cue from this generally accepted tradition.”

BUSTED:

Srila Prabhupada states: *“The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.”*

(Sri Caitanya-caritamṛta, Ādi-līla, 12:10)



Hence we are supposed to follow Srila Prabhupada’s orders, not our own speculative understanding of what is “tradition”. Thus, unless Srila Prabhupada specifically orders that on his departure all his disciples are to automatically become *diksa* Gurus as long as the GBC gives them a majority vote of approval, as currently assumed by the GBC, we are not authorized to do it. On the other hand, we were ordered by Srila Prabhupada to institute a *ritvik* (representational) system of initiation for ISKCON, keeping only Srila Prabhupada as the *diksa* Guru, as given in the July 9th, 1977 directive, (see page 4, BTP Issue 1). And since we disobeyed this order, as quoted above, ISKCON immediately became “useless”.

ISKCON's Master of Evasion: Case Study of H.H.

Of all the original eleven disciples appointed by Srila Prabhupada as *ritviks* (priests), HH Hridayananda Das Goswami (henceforward "HDG") is surely one of the most impressive. His intellect, urbane wit and formidable debating skills outshine his peers many times over. But just as a dish of delicious sweet rice is spoiled by adding sand, so has HDG's devotional service been similarly marred by his full and enthusiastic participation in the great Guru hoax, parts 1 and 2.

The following is an edited version of an e-mail exchange that took place between HDG and Krishnakant between June 1997 and July 1998. (For the full exchange please go to our website at www.iskconirm.com and click on the "Hridayananda" button on our matrix of defeated challengers). It was prompted by a lecture HDG had given in Alachua on May 19th, 1997 in which he claimed Srila Prabhupada had stated in "many dozens" of places that "after his departure" his disciples should become "Gurus and *acharyas*" and "make disciples" of their own. Krishnakant challenged HDG to produce these "many dozens" of quotes, since if they existed the case for *ritvik* would obviously be severely weakened. HDG responded as follows (to save space we have removed most formalities such as the offering of obeisances etc):

HDG, June 26th, 1997

Dear Krishna Kant,
I'm glad you have raised these points. [...] I may have exaggerated the number of quotations, [...] Prabhupada explicitly stated on many occasions that his disciples would be gurus in his physical absence, and he never explicitly stated the opposite.

Krishnakant, June 26th, 1997

Dear Maharaja, [...] Could you

still produce these quotes, of which you now admit there are not 'many dozens'; but which you still say there are 'many' of. Thank you.

HDG, June 26th, 1997

Dear Krishna Kant,
[...] I will request a devotee to go through Folio to find the appropriate quotes.

After a couple more friendly exchanges, the evasion started:

Krishnakant, July 22nd, 1997

Dear Maharaja,
[...] One month ago you sent me the message:

"I will request a devotee to go through Folio to find the appropriate quotes"

I hope you have not forgotten me.

HDG, July 22nd, 1997

Dear Krishnakantaji,
Sorry for the delay. I just returned a week ago to Los Angeles, and was quite fatigued. But I hope to resume our discussion very soon.

Since Maharaja had requested somebody else to find the "many" quotes for him on Folio, what relevance does the fact that he was "fatigued" have to do with the delay in sending them? Maybe the delay is because they do not exist!

Krishnakant, July 23rd, 1997

Dear Maharaja,
I hope you have now recovered from your fatigue. I look forward to resuming our conversation, and in particular in receiving the quotes you promised me, that would substantiate EXACTLY what you initially claimed. Remember there must be EXPLICIT mention of BOTH diksa/initiate and Physical absence/disappearance.

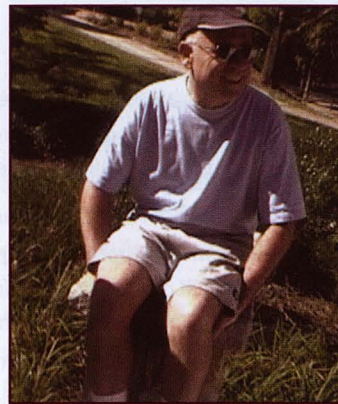
HDG, August 2nd, 1997

Dear Krishnakantaji,

I am somewhat rested now.
Regarding your statement:

"Please remember there must be EXPLICIT mention of BOTH diksa/initiate and Physical absence/disappearance."

I do not agree. Srila Prabhupada often said that he wanted his disciples to be gurus, without explicitly limiting this concept to siksha guru. He said that he would be very happy for his disciples to become *acharyas*.



His Holiness Hridayananda Das Goswami

Having been unable to produce "many dozens" of quotes, or even "many" quotes of the specific type initially promised, HDG suddenly moves the goalposts and states that the quotes do not need to say exactly what he originally claimed they said. Now, apparently, any quotes where Srila Prabhupada speaks generally about his disciples becoming "gurus" will suffice, there being no need for any mention of his departure or the words "initiate" or "diksa".

Krishnakant, August 4th, 1997

Dear Maharaja,
It is common in both academic and scientific circles, that the evidence provided to substantiate any claim corresponds to the claim. Thus you will need to retract the emphatic statement you originally made (in Alachua), for which after 6 weeks you have still not provided a single piece of evidence.

HDG, August 9th, 1997

Dear Krishnakant,
Regarding your statements, your basic misunderstanding can be explained as follows: Srila Prabhupada did not generally preach that there is any significant difference between siksa guru and diksa guru. [...] Thus, Prabhupada's many statements about his disciples becoming guru indeed refer, in a general sense, to guru, reflecting Prabhupada's language. This is quite clear in statements of Prabhupada like the following one:

"Now, they're competent. They can, not only the swamis, even the *grhastas*, they are called *dasa adhikaris*, and *brahmacaris*, everyone can, whoever is initiated, he is competent to make disciples. But as a matter of etiquette they do not do so in the presence of their spiritual master. This is the etiquette. Otherwise, they are competent. They can make disciples and spread. They can recruit more members in this."

Krishnakant, August 13th, 1997

[...] please note that my ORIGINAL point still stands - that the statement you made on May 19th was incorrect - you stated that the ACTUAL QUOTES included the words 'make disciples' and 'when I leave'. What you are now saying is that this is the CONCLUSION of the quotes, and you have very nicely given the explanation for that below. This was simply my point - that it would have been more accurate to have stated what you have NOW done below, and presented that as the evidence, than to have said that the evidence actually consists of 'many' quotes where Srila Prabhupada DIRECTLY states that his disciples should take disciples on his disappearance. This is simply not true. Period.

HDG, August 13th, 1997

[...] There are in fact many, and sufficient quotes, in which



Hridayananda Das Goswami

Srila Prabhupada expresses his clear desire, his basic teaching, which is the Vedic culture, that in his absence, his fixed-up disciples should become gurus and take students.

Krishnakant, August 15th, 1997

"There are in fact many, and sufficient quotes, in which Srila Prabhupada expresses his clear desire, his basic teaching, which is the Vedic culture, that in his absence, his fixed-up disciples should become gurus and take students."

It was this claim, which you made on May 19th in Florida, that began our exchange in the first place. After you made that claim this is what happened:

1. I asked you on 25/6/97 to substantiate this claim by producing these quotes which you said there were 'dozens' of.

2. On 26/6/97 you admitted that you may have exaggerated the numbers but that there were still 'many'.

3. On 26/6/97 I again asked you to produce the 'many' quotes, pointing out that the text of the quotes must correspond with the claim you make about them - i.e. that they must mention Srila Prabhupada's absence and his disciples initiating.

4. On 26/6/97, later on, you accepted this challenge and said a devotee was going to find these quotes out for you from the Folio.

5. On 28/6 and 30/6 you stated that these quotes would be sent in 'several days' and the 'near future'.

6. By the 22/7 your devotee still had not produced these quotes from the Folio, but you assured me that you would be in touch soon.

7. By 2/8 the quotes still had not been produced. Instead, you now challenged my original request that the quotes produced must match the claims made. This was a request, which you had not earlier challenged, before you started looking for the quotes, but had

implicitly agreed with by indicating that you were going to request a devotee to search them out for me.

8. You have now however repeated your original assertion that there are 'many' quotes where the actual TEXT corresponds with your claim. These were the very same quotes you were unable to produce earlier. [...] Which means we have now gone full circle and you are now back to having to produce the quotes I originally asked for - where the actual wording of the quotes corresponds to your claims i.e. mentions: absence/initiates/takes disciples, become gurus/acaryas.

I WOULD THEREFORE HUMBLY REQUEST AGAIN MAHARAJA, THAT YOU PRODUCE THESE 'MANY' QUOTES.

It is now over 7 weeks since Maharaja supposedly sent a devotee away to tap a few buttons on Folio to respond to a very simple and straightforward request. Having been pinned down again, surely now Maharaja will not be able to escape. How does the Master of Evasion answer the request for evidence? As we shall see, he goes A.W.O.L. for an entire month - and after a reminder he finally responds:

HDG, 10th September, 1997

Thank you for your letter. I did not reply because I saw that the tone of our conversation was becoming more that of a debate tournament than a sincere philosophical discussion.

Having been pinned down once again to supplying the "many quotes" that actually refer only to diksa (i.e. they specifically mention accepting disciples after Srila Prabhupada leaves), HDG suddenly feigns aversion to a "debate tournament" atmosphere. Even though this is generally his forte.

Krishnakant, 10th September, 1997

[...] I am very sorry that you feel this way, and apologise for any offences I may have committed.

HDG, 15th September, 1997

[...] One cannot automatically claim that a reference to becoming a guru means siksa guru in the absence of a explicit reference to diksa, because nowhere does Srila Prabhupada, or the scriptures, acknowledge such an automatic interpretative principle. Therefore, in my view, there are indeed many statements by Prabhupada that his disciples should become "regular gurus".

I think that this is our basic disagreement.

Hridayananda das Goswami

Krishnakant, 20th September, 1997

[...] Thank you for your response. I am grateful that you have forgiven my offences and that we can now resume our discussion. [...] I would ask again if I can see, what are, in your view the: "many statements by Prabhupada that his disciples should become "regular gurus".

This was going to be a tough challenge for HDG, since the term "regular guru" only appears once on Folio, and is preceded by the condition that they could only exist when Srila Prabhupada ordered.

HDG, October 3rd, 1997

All glories to srila prabhupada. thanks for the reply. since i am now in brasil, it will take a little time to find the references, but i will definitely respond.

Whatever happened to the devotee he had sent away to find these quotes in June? Did he get lost on the way to the computer room? After another reminder:

HDG, 20th November, 1997

[...] I just returned two days ago from a wonderful preaching tour of Latin America. I appreciate your patience. I plan to spend the next several weeks in L.A. and I expect to find the time to continue our dialogue. Thanks for the reminder.

After several more exchanges and reminders for the promised quotes:

HDG, 15th, June, 1998

Dear Krishna Kanta,
I am leaving tomorrow morning for Brasil, and in the meantime, my computer will hopefully be cured of its virus. When I return, I hope to find more time to answer your points. Thank you For your patience.

After this HDG never wrote again, having totally failed to produce the long-promised quotes. To this very day, ISKCON's Grand Master of Evasion remains an initiating Guru, even though he is unable to substantiate where he was ever authorised to act as such, even after one whole year of repeated requests, and repeated promises on his part to produce the quotes in question.

Hence even the most formidable and scholarly of the GBC's Gurus was not able to produce the quotes which specifically and directly state Srila Prabhupada authorised his disciples to become diksa Guru on his departure, as he claimed. Like HDG, the GBC and their Gurus also keep promising us there are 'many' of these quotes. The next time any of our readers hear such a claim, we would advise them to challenge the claimant to actually produce these quotes, which must state exactly what it is claimed they will state.

Answers and quotes, and not evasion, is what is required.

The great Guru gamble

Over the past 7 issues of BTP, we have consistently demonstrated how the great Guru hoax perpetrated on ISKCON following the physical departure of Srila Prabhupada in 1977 has wreaked havoc on the spiritual lives of thousands of devotees. These devotees should only have ever been initiated, via the representational *ritvik* system, as disciples of Srila Prabhupada – just as he had ordered in writing on July 9th 1977.

Instead, the GBC foisted on the movement an unauthorised system of electing Gurus amongst themselves. The result of this illegal system has been a combination of both comedy and tragedy, as hapless devotees are forced to choose a conditioned soul as their eternal spiritual master who could at any moment fall into gross moral or spiritual deviancy – and often has. Ironically, this fact as we have repeatedly cited, was admitted almost a decade ago by one of these selfsame elected Gurus, HH Jayadvaita Swami, who wrote:

"FACT: The ISKCON GBC has supported even fallen gurus and tried to paper over their fall-downs."

FACT: ISKCON gurus have usurped and misused money, and diverted other ISKCON resources for their own personal prestige and sense gratification.

FACT: ISKCON gurus have had illicit sexual intercourse with both women and men, and possibly children as well."

(HH Jayadvaita Swami, *Where the Ritvik People are Right*, 1996)

With this sort of track-record, selecting a GBC-elected Guru as your worshipable spiritual master is akin to playing Russian roulette – the most dangerous form of gambling. For as Srila Prabhupada states:

"It is illegal to become a spiritual master if one is unable to deliver the disciple."

(*Srimad-Bhagavatam*, 2.8.7 purport)

And now it seems that the GBC Gurus themselves agree that following some of their Guru colleagues would be akin to taking a gamble with one's spiritual life:

1) Guru Sivarama Swami attacks Guru Jayapataka Swami

"(Jayapataka Swami) is a sick person...obsessed...makes lying or duplicitous behaviour fully reconcilable with service to Prabhupada."
(HH Sivarama Swami, quoted in BTP 5)

2) Guru Bhakti Vikash Swami attacks Guru Bhakti Tirtha Swami

*"BTS (Bhakti Tirtha Swami) has a history of talking and publishing imaginative nonsense that disqualifies him from being an acarya. He should talk according to guru sadhu and sastra or take a mothership and fly off to another dimension. This nonsense must stop. It is simply cheating. [...] Many devotees around the world are being spiritually murdered by believing BTS's bizarre assertions (in his widely distributed book *Spiritual Warrior I*), for instance about "motherships" coming from "the fallen continents of Atlantis and Mu"; *Skull and Bones* society controlling the world by conducting human sacrifices; that the world was formerly ruled from Africa (not, as sastra and Srila Prabhupada state, from India), etc."*
(Bhakti Vikash Swami, August 19th and 23rd, 2003)

3. Guru Bhakti Tirtha Swami attacks Guru Bhakti Vikash Swami

"HH Bhakti Vikasa Maharaj is weakening the faith of devotees in the structure Srila Prabhupada has set up. Maharaj last year sent in very offensive letters to the GBC saying that I was crazy and worst. They were very upset with his offensive tone...Few days ago here in CIS H.H. B.B. Govinda Maharaj explained to one EC Committee member of the GBC that Maharaj had told some of his devotees that he was not a bona fide Guru. The other day in Croatia one Sannyasi told a group of us how Maharaj made attacking comments about HH Sacinandana Swami...The leaders in Croatia are writing a letter to the EC and to HH Bhakti Vikasa Swami with complaints about his visit to Croatia, his calling me a demon, his demanding to them not to let me initiate there for he was arranging for me to be rejected as a Guru...There are reports about his visit also to Slovenia, where he tells devotees in the darshan to accept him as he is a bona fide Guru and not me. Imagine I am even the GBC of Croatia so I have obviously gone out of my way to try to tolerate Maharaj's non vaisnava behavior, but he practically destroyed the whole festival in Croatia and the leaders and Sacinandana Swami wanted to let him know how disturbed they are."

(Bhakti Tirtha Swami Letter, September 1st, 2003)

4. Guru Danavir Goswami attacks Guru Hridayananda Das Goswami

Danavir Goswami's views on Hridayananda Das Goswami's paper *The Moral Thesis*, 2005:

"How lamentable it is that "Vaisnavas" are joining the group of mundane scholars who oppose the pure devotee's writings because, unbeknownst to them, the subject matter is transcendental to their understanding. [...] A good friend of mine wondered out loud whether to credit such ludicrous statements to poor research, inanity, intelligence stolen by illusion (mayaya-pahṛta-jnana) and/or an attempt to beguile. [...] The Moral Thesis has not accurately understood these (Krishna's) pastimes. [...] disobeying the instructions of the founder-acarya in the guise of magnanimity. [...] ISKCON accepts its founder-acarya as a prominent mahajana and agrees to follow his conclusions without wrangling new interpretations to suit the current social trends-but The Moral Thesis dares to differ. [...] Yet, moral reasoning which contradicts scripture and guru and sadhu is useless [...] Those who wander off into the realm of mundane wrangling and speculation (mano dharma) forgetting the simplicity of accepting the words of the spiritual master as one's life and soul also lose their status as advanced devotees."

If ISKCON's own Gurus, who all claim to be divine successors to Srila Prabhupada, cannot themselves decide whether their Guru-Godbrothers are the topmost saintly people on the planet, or just charlatans, frauds and offenders, then what chance does the innocent devotee have?! To worship a GBC-manufactured Guru who is one day lauded as a great saint and the next day pilloried as a fake, really is gambling with your soul, as Srila Prabhupada's quote from the *Srimad-Bhagavatam* opposite demonstrates. Or, ironically, as one of these GBC-manufactured Gurus, HH Jayadvaita Swami, states:

"One might perhaps be forgiven for thinking that for all the laws and resolutions the role of guru is still a perplexity even for the GBC."

(HH Jayadvaita Swami, *Where the Ritvik People are Right*, 1996)

SRILA PRABHUPADA – ACCEPT NO SUBSTITUTES

Hindu Council UK, IRM and temple bannings

Since the launch of this magazine almost two years ago, we have highlighted the injustices perpetrated by the management at Bhaktivedanta Manor, the headquarters of ISKCON UK, against devotees of Srila Prabhupada who have been banned from their spiritual master's temple. The reason for this ban was laid down by the now ex-ISKCON Guru and Temple President, Vipramukhya Swami, who wrote:

"You are suspect of supporting and/or advocating the cantankerous word jugglery of the posthumous ritvik concoctions. [...] In order for me to assist in allowing you to continue visiting Bhaktivedanta Manor, I need you to satisfy me that you do not advocate or support the posthumous ritvik theory. You can do this by signing the following statement [...]:

I accept fully to abide by the injunction of the GBC as implemented by the temple president of Bhaktivedanta Manor not to advocate or support either at home or at the temple the unauthorized posthumous ritvik theory.

I accept that if I am found supporting or advocating the unauthorized posthumous ritvik theories, I will be banned from the Manor and all its functions and that this ban will take place immediately. By contravening this agreement, I will risk being removed by the constabulary and listed with them as a disturbance to the peace at Bhaktivedanta Manor"

Essentially, this letter states that if you are suspected of believing that Srila Prabhupada continues to transmit transcendental knowledge – *diksa* or *divya-jnana* – through his teachings, then you will be labeled as a criminal subject to prosecution by the police. According to Vipramukhya, his letter was sanctioned by ISKCON UK Charity Board of Directors Chairman and GBC member at the time, Sivarama Swami (see BTP 1 for full reproduction of this letter).

Unfortunately, such cultic mind control continues to be the policy of Bhaktivedanta Manor's management. As we illustrated in the last issue of BTP, the current Temple President, Gauri Das, continued to enforce this policy of thought-control by stating that anyone who "agrees with the views and publications" of the IRM will be banned from the temple. Thus to simply have the wrong OPINION – not even to necessarily voice it – is enough to be banned from Bhaktivedanta Manor by Gauri Das.

However, it now seems that the tide is beginning to turn with the involvement of the

UK's most influential and powerful body representing Hindu organisations in the UK. The Hindu Council UK (HCUK), which acts as a major consultative body to the British government on policies affecting the Hindu community, as well as the leading voice for Hindus in the UK's Inter Faith Network, has agreed that such a policy of banning devotees from worshipping in the temple is against the principles of devotion to Srila Prabhupada and Lord Krishna. Ironically, Bhaktivedanta Manor is itself an affiliated member of the HCUK.

Its General Secretary, Mr. Anil Bhanot, wrote to Gauri Das as follows:



HINDU COUNCIL (UK)

"They presented their case in detail and I do sympathise with their situation, which is particularly traumatic for the families involved. Clearly there is a difference in the interpretation of the theological philosophy ordained by the Iskcon founding father Swami Prabhupada by the two different schools of thought but that in itself should not seek to impose barriers on one's right and devotion to Swami Prabhupada and indeed Lord Krishna himself [...]

As regards the magazine for the propagation of their philosophy of Swami Prabhupada, as I understand it the magazine is produced by a much larger movement and has a wide subscription. One cannot be banned from worshipping Lord Krishna for simply being suspected of agreeing with the contents of the magazine, for then you would be seeking to penalise persons simply for the thoughts they may be carrying around in their heads."

Here we see that the Hindu Council boldly upholds the right to freedom of speech, thought, conscience and religion, including the propagation of Srila Prabhupada's philosophy through BTP magazine; and opposes the immoral bannings which have led to trauma for the families involved, particularly the young children who have been unable to visit the temple with their parents for 2 years now.

Readers will be pleased to learn that following the receipt of this letter from the powerful and influential HCUK, Gauri Das has now backed down from his previous position of absolute thought control (anyone who "agrees with the views and publications" of the IRM will be banned from the temple), to one of at



Anil Bhanot: General Secretary of the Hindu Council UK

least allowing persons to visit, albeit still under draconian conditions. Now he states in a letter to the HCUK, that one can at least BELIEVE in the IRM – only now they must desist from practising their beliefs by not distributing any IRM literature anywhere where many ISKCON devotees could be present!

As a consequence of the HCUK's involvement, Gauri Das has invited the IRM and HCUK to further dialogue with him. We will report on any developments in future issues of BTP.

The principled stance taken by the HCUK deserves much credit. The HCUK campaigns on issues of major international importance affecting the rights of Hindu communities, so clearly it regards such a basic violation of freedom of worship in its home country as equally important. Recently the HCUK organised the first ever celebration of Ramnavami at the British Parliament's House of Commons.

In the meantime, we would humbly remind Gauri Das that **Bhaktivedanta** Manor is named after and belongs to the very person whose glories the IRM is seeking to defend from those who say he is "dead"; namely, His Divine Grace A.C. **Bhaktivedanta** Swami Prabhupada. And no one should be banned from worshipping in Srila Prabhupada's temple.

Prabhupada: "Oh. So that we cannot cancel: "These hippies are not admitted." No. We admit everyone. We cannot say that "Such and such person cannot enter into our temple." We cannot say. Everyone is welcome. Everyone is welcome... We cannot say, just like, in some hotels, that "Such and such persons are not admitted." No. We cannot. We admit everyone."

(Conversation, 29th April 1969, Boston)

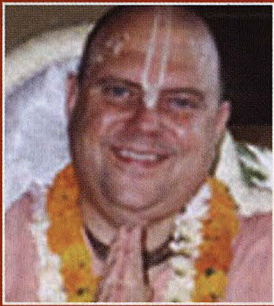
"In our Temple all Europeans, Indians, Mohammedans, Christians, everyone is welcome."

(Srila Prabhupada Letter to Ksirodakasayi, 29th January 1970)

ISKCON's GBC Preaches "Guru Improvement"

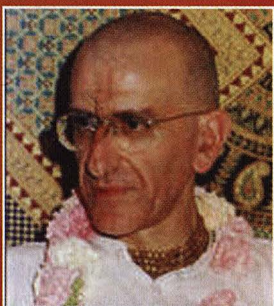
A hoax by definition has no substance, built as it is on a foundation of lies and fabrication. The Guru hoax was predicated on the lie that Srila Prabhupada had authorised Guru successors to replace him as the initiating spiritual master in ISKCON. This hoax very quickly began to unravel as one so-called "as-good-as-God" ISKCON Guru after another fell down. In response to this embarrassing fiasco, ISKCON's Governing Body Commission (GBC) has tried various patchwork remedies to rehabilitate their fallible "Gurus". One such farcical attempt was made when the GBC published "appraisals" of some of its Gurus, highlighting areas for "improvement". We reproduce some of these appraisals below and leave it to the reader to decide whether a bona-fide Guru would ever need appraising and recommendations for "improvement" in the first place.

ISKCON GBC Contradicts ISKCON Founder-Acarya!



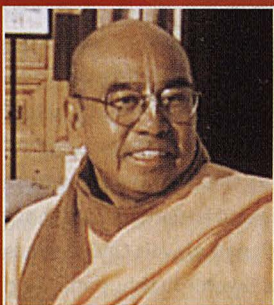
GBC appraisal of HH Jayapataka Swami, self-authorised ISKCON Guru:

"We also note he (Jayapataka Maharaja) has made positive efforts to improve the visible chanting of his *japa* and attendance at the morning program and encourage him to continue with this."
(Final GBC Appraisals)



GBC appraisal of Virabahu Das, ISKCON GBC voted-in Guru:

"He (Virabahu Prabhu) should strive on being more visible in his *sadhana* performance, especially chanting with the devotees."
(Final GBC Appraisals)



GBC appraisal of HH Bhakti Swarupa Damodara Swami, ISKCON GBC voted-in Guru:

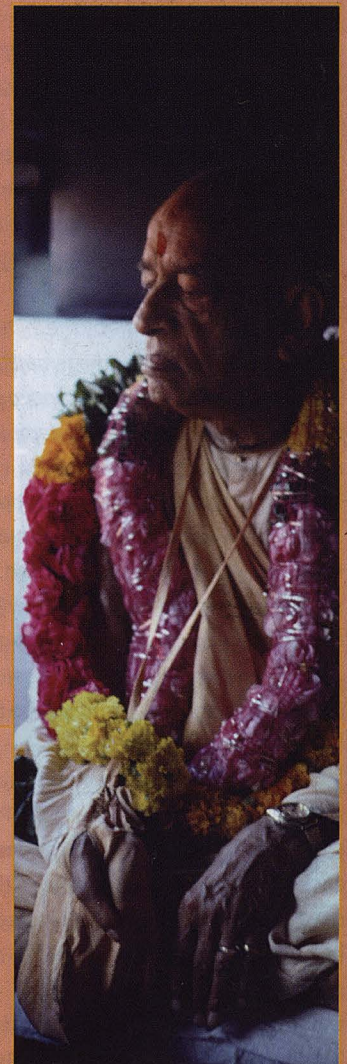
"We note that at the request of the GBC, Maharaja has taken visible steps to improve his *sadhana* in the areas of chanting rounds and attending the regular morning programs, and we encourage him to continue with this"
(Final GBC Appraisals)

His Divine Grace Srila Prabhupada, ISKCON Founder-Acarya:

"The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead."
(Sri Caitanya-caritamrta, Adilila 1.46, purport)

"Out of many such Vaisnavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on *japa* beads and always thinking of how to expand the Krsna consciousness movement."
(Nectar of Instruction, verse 5, purport)

"When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."
(Sri Caitanya-caritamrta, Madhyalila 24.330, purport)



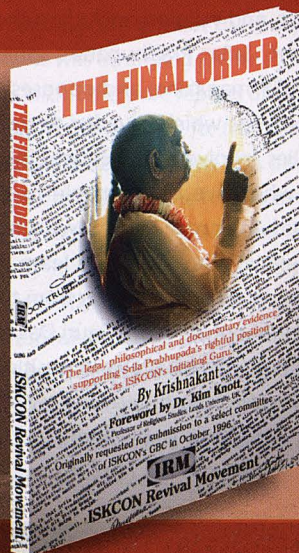
ENLIGHTENMENT:

The solution to all this ISKCON Guru confusion is clearly explained in the book "The Final Order".

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From the Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK